A Catechisme

and playne instruction for *Children, which prepare thē-selues* to communicate in the holy Supper, yeelding therein *openlie a reason of their faith*, according to the order of the Frenche Church at *London*. Written in French by *Monsieur Fountaine*, Minister of the same Churche there, and lately translated into English by

T.W.

Psalm.19.verse12.

The lawe of the Lorde is perfect, conuerting the soule: the Testimonie of the Lord is sure, and giueth wisedome vnto the simple.

1.Peter.3.verse15.

Be alwayes prepared, with gentlenesse and reuerence to aunswere euerie one, that asketh you a reason of the hope that is in you.

AT LONDON
Printed by Henrie Middleton,
for Thomas Man.

To the right worshipful, and his very deare friend in Christ, *M. Thomas Saunders Maior of the Citie* of Couentrie, and all the worshipful Aldermen his brethren, and the rest of the Magistrates, *Ministers, and whole Comminaltie of the* same Citie, T.W. wisheth all blessinges both bodily and spirituall, from God the father, in his deare sonne CHRIST our alone Sauiour.

IT is (right worshipful and dearely beloued) a very lamẽtable and pitiful thing to consider (especially to those which are liuely touched with the spiritual wants of their brethren) howe much blindnesse and ignorauncе preuaileth in these our dayes, wherein the Lorde hath giuen suche great light of his trueth, both by preaching and writing, as (if all circumstaunces may be rightly weighed) I suppose verilie in no age more. But it is farre more miserable, to beholde (if wee coulde with Christian pitie and loue see it, either in our selues or others) the horrible heapes of transgressions, and the worlde of wickednesse, that generally, as a huge swelling sea ouerfloweth all, notwithstanding that great plentie and brightnesse which wee haue of the glorious Gospell of trueth. What it will please the Lorde by this hereafter to worke, either in mercie or iudgement towardes

vs, as I cannot certainely pronounce, so this I dare boldely affirme, that as hee woulde not vouchsafe vs, any greater blessing in this lyfe, then to make the cleare sunneshine of his holy worde burst foorth into our darke and ignorant soules, for our reformation and amendment, if with trembling heartes and reuerent mindes, we coulde receiue the same to our eternall comfort: so on the other side, we can hardly in the dayes of our pilgrimage haue a more euident spectacle of his most iust wrath against vs for our sinnes, then so euident manifestation of that liuely trueth, which he most gratiously offereth, as the effectuall instrument of our reconciliation to his maiestie in his sonne Christes obedience, if wee shall moste vngratiously continue (as heretofore wee haue done) in treading it vnder our feete, to our euerlasting condemnation in our owne iniquitie, vnlesse it please him, euen as it were by violence to pull vs out of that most miserable destruction wherein we are deepely plunged. Most true certainly, and comfortable is it, that the Prophet Isay sayth: that *as the raine commeth down and the snow from heauen, and returneth not thether, but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth:* so shall the word be that commeth out of Gods mouth: it shall not returne voyd, but it shall accomplishe that which hee will, and it shall prosper in the thinges whereunto he sendeth it. But with all, fearefull and terrible

Isay.55.10, 11

that which S. Paul speaketh, that *The Ministerie of the word is to some, the sauour of death vnto death:* 2.Cor.2.16. and that saying also in the Epistle to the Hebrues, that *That ground which drinketh in the raine, that commeth often vpon it, and beareth nothing but thornes and briars, is reproued, & is neere vnto cursing: & the end therof is to be burned.* Heb.6.7,8. These seuerall effects of the word, in seueral & sundry persons, proceede not from the worde it selfe (for that is alwayes the worde of life) but from the malice and rebellion of our owne heartes, who haue suche aboundance of venime and poyson in vs, that looke whatsoeuer good thinge wee receiue, we doe as spiders turne it to ỳ increase of our owne corrupted nature. These thinges when we heare, and consente to the trueth of them indeede, ought we not, though we be but slenderly touched with godlines, both to reuerence God in his iudgements, and also condemn our selues in our owne naughtinesse, and labour (if we haue any loue of our owne saluation) to come out of this dyrtie dungeon, wherein is nothing saue the mire and clay of all transgression? Yes verilie. But alas howe small is the number of those, that trauel in that behalfe? Nay rather howe many are there, that neuer labour the remouing of those stumbling blockes, whiche lie in their owne wayes? Yea which is fearefull to thinke, but muche more horrible to expresse, what greate swarmes are here, that rather then they would not be letted, will let and hinder themselues in the course of

Luke.16.8. godlinesse: What shall we say? Shall the children of this worlde still be wiser in their generation, then the children of light? Will we neuer learne, to bee as carefull for the thinges that concerne the hope of a better life, as they are painefull and laborious for the vaine and transitorie thinges of this worlde? Shall neither Gods cõmandementes, nor his promises, nor his punishmentes cause vs to be more diligent and watchfull, then eyther we haue bene, or yet are? If there fall a benefice or prebende, a farme or lease, or any such like, what running and riding is there to attaine the same? Horse and man to trauell daye and night is nothing, no, no cost or paines will be spared to atchieue it, and yet many times men are preuented, for some one or other commeth nowe and then betweene thé and home: the Lorde euen by this crossing of vs in temporall thinges, teaching vs not onely howe vaine and vncertaine they themselues are, but in what greate regarde and estimation wee ought to haue those thinges, that indure and abide for euer. And yet for all this, how little account is made of them that concerne eternall lyfe, who seeth not? The Lord in great plentie offereth them vnto vs, and bringeth them home as it were vnto our doores, and yet we will none
Isay.55.1. &c. of them: hee biddeth vs take them of free cost, and yet we refuse the same: Yea and though we may haue such assuraunce of them and profite by them, not onely for this life, but also for the life to come, as none can take them from

vs,

vs, yet doe we either suffer our selues easily to bee ouerrunne in that race, or else offer a manifest & manifold contempt of these graces, alledging either our pleasures or our profites, as they did that were called to the marriage of the kinges Sonne. Certainely that may at this time be verified in vs, whiche was long a goe written, in the first chapter of the holy Gospell of Iesus Christe, according to Saint Iohn: *That light shineth in the darkenesse, and the darkenesse comprehendeth it not:* not that our ignoraunce can excuse vs, for we haue so much light and clearenesse within vs, (notwithstanding our originall sinne) as doeth make vs vtterly without excuse: but that it doeth sufficiently bewray the blindnesse, malice and corruption of our owne heartes, who doe turne the light that is in vs into darknesse (and then how great is that darkenesse of ours?) and do contemptuously cast from vs the saluation of our GOD. Now if it shalbe easier in the day of iudgement, for them of Tyrus, Sydon, Sodom, & Gomorrah thē for thē of Chorazin & Capernaum: in what a miserable case are we? who besides, that wee haue the doctrine of the olde and newe Testament confirmed by the myracles of Christe, hys prophets and Apostles, haue Iesus Christ liuelie described in our sight, and amongst vs crucified. Wherefore we ought diligently to giue heede, to the thinges which we haue hearde, least at any time we runne out, and to beware that wee neglecte not so greate saluation offered: for if

Matth. 22. 5, 6.
Iohn. 1. 5.
Rom. 1. 20.
Mat. 6. 23.
Matth. 11. 20.
Galat. 3. 1.
Heb. 2. 1, 3.
He. 10. 28. 29.

Heb.10.28,29 he that despiseth Moses lawe, dieth without mercie vnder two or three witnesses: of howe muche sorer punishment suppose yee, shall hee be worthie, which treadeth vnder foot the sonne of God, and counteth the bloude of the testament, wherwith he was sanctified, as an vnholie thing, and doth despite the spirit of grace? For the auoiding of which mischiefes and euilles, & for the performaunce of contrarie good things, 2.Tim.2.19. it were necessarie that euery good man that calleth vpon the name of Christ shoulde not onely striue in his owne person to departe from iniquitie, but also according to his calling, should haue an eye ouer other for their good: & should carefully labour the building vp both of himselfe and others, as in knowledge, that by that meanes, the note of ignoraunce and blindnes iustly laid vppon vs, might bee remoued & taken away; so in obedience & practise, that carelesnes, carnalitie, & Atheisme, professed, though not in words perhaps, yet in deeds & cõuersatiõ, might be turned into a holy care & cõscience to walke before God & men, as becõmeth his sainctes, & therewithal the mouths of slaunderous Papists stopped, who feare not to affirm (though vntruely indeede) that we neyther preach, professe, or practise good works. Wherfore amongst others, it behoueth all you (righte worshipfull and deare friends) according to the seuerall places, wherein God hath set you, carefully to endeuour the promoting of Gods glory, both in your selues, and others: and so muche the rather

you

you ſhould ſtriue vnto this, by how muche you haue a name of life and light, how iuſtly or vniuſtly I will not now diſpute: this onely I ſaye, that as I do euen from the bottome of my heart beſeech the Lord on your behalfes to aſſiſt you with grace, & ſtrength anſwerable to the report that goeth of you, leaſt otherwiſe your candleſticke be iuſtly remoued, and the light giuen you, for hypocriſie, contempte, or diſobedience taken from you, and beſtowed vpon others, that in good time ye wil bring forth the fruits therof: ſo, in the bowels of Chriſt I pray you all, one and other, from the higheſt to the loweſt, to bee vigilant and watchfull therein, that when the great Lorde and maiſter of the houſe ſhall appeare, he may find you, not ſmiting your fellow ſeruantes, or elſe eating and drinking with the druncken, and ſo cut you of, and giue you your portion with hypocrites, where ſhall be continuall weeping, wayling, and gnaſhing of teeth, but faithfully and wiſely occupied, that ſo you may enter into your maſters ioy, and be made rulers ouer all his goodes. You Magiſtrates therefore, and men of publike charge, ſet vp, and keepe continually in repaire amongſt you, theſe two ſtrong pillers, pietie towards God, and iuſtice or righteouſneſſe towards men, for both in the flouriſhing ſtate of your Citie, and in the diſtreſſe of the ſame (which God remoue if hee ſee it ſo good) they will ſtande you in more ſteede, and be better for you, then braſen walles (if you could poſſibly haue them) or the mighteſt

Reuel 3.1.

Reue.2.5.

Mat.21.43.

Matth 24.45. 46,47.&c.

Matth. 25.21.

tiest bulwarks or ramparts in the world whatsoeuer. And as in respect of your owne particular persons, and publike callings, you must alwaies hate couetousnesse, and priuate gaine, endeuouring continually to be good commonwealthesmen, faithfully executing your duetie vnder God and her Maiestie, rather than excessiuely rich and wealthie: so you ought especiallie to haue an eye to your youth, which is (as it were) the frie of your citie, and take heed that they auoyde aboue all other wickednesse, idlenesse, which is the bedde, wherein the Deuill and our flesh doe not onely beget, but also bring forth innumerable multitudes of corrupt children, as Atheistrie or godlesnesse, disobedience, and contempt of Magistrates, Ministers, Parents, and Maisters, drunkennesse, gluttonie, whoredome, theeuerie, beggerie, and suche like. You Ministers, feede the flocke of God, whiche dependeth vpō you, caring for it not by constraint, but willingly, not for filthie lucre, but of a readie mind: and thinke it not sufficient to preache now and then, as once in a quarter, once in a moneth, or so: but as the Apostle saith, in season and out of season, and labour not only publikely, but goe priuately from house to house, that so you may see the growth and increase of your trauels, and chiefely giue your selues to Cathechizing, which as it is a very auncient and profitable order in the Churche of God, so lyeth it upon you as a principall poynt of your charge by Gods word, and the good lawes of this land,

Exod. 18. 21.

1. Pet. 1. 2.

2. Tim 4. 2.

Act. 5. 42.

Gal 6. 6.

Heb. 6. 2.

knowing that the neglecte of it among other wants (as of Christian discipline, earnest prayer, holy fasting, and such like) hath bin as I take it, one great cause of all backwardnes & ignorance in our people. I prescribe no forme, nor any one order of Catechising for that belongeth not to me any manner of way, you haue many in print and all by publike authoritie allowed, as the Catechisme of our owne Church, Maister Caluins, and now this, the very abridgement thereof. This only I desire, and craue at your hands that you woulde continuallie vse this so profitable an exercise for the people, and so dutifull in respecte of youre selues, that you maye giue vp your accomptes with ioy, and not with griefe, so that when that chiefe shepeheard shall appeare, you may in a good conscience say, as Paule the Apostle of the Gentiles sayth, *I haue foughte a good fyght, and haue finished my course, I haue kept the faith*, and so receyue an incorruptible crowne of Glory. You Parentes prouoke not your children to wrath, but bring them vp in instruction, and information of the Lord, the duetie that God, both by the lighte of his word and nature hath layd vpon you, requireth this at your hands, so that you can not neglect it, without a double transgression. And in the education and gouernement of your infants and children, beware of these two extreames, that is, that you turne not your fatherly authoritie either into ouermuch rigour, or cruelty on the one side, or into ouermuche familiaritie on the

Heb. 13. 17.
1. Pet. 5. 4.
2. Tim. 4. 7.
Ephes. 6. 4.

the other side, both of them bringing with the, vnlesse they be auoyded, innumerable inconueniences, as dissolutenesse of life, wantonnesse, contempt, vnnaturalnesse, hard hartednesse, and many such like mischieses, condemned both by God and nature. And you Masters, doe continually vnto your seruants that which is iust and equall, putting away wrath and threatnings, knowing that thys is the readye way to haue your children louing, and your seruants obedient, and both of them dutifull towards you, euen to walke in care and conscience of performance of your charges towards God, who is the same to you, that you are to youre sonnes and seruants. Looke therefore what time you haue from your ordinarie vocations, as you haue the Sabboth dayes ordeyned by God himselfe, and ouer many idle holydayes, besides a number of very corrupt seasons and sports, as Shrouetide, Hocktuesday, Maygames, *Corpus Christi* playes, Midsomer watches, and suche like, whiche you take to your selues, withoute any warrant from Gods worde, or grounde of good lawes, hauing no better foundation, but wicked and canckred custome, deuised no doubt in the time of Poperie and blindnesse, to keepe the hearts and heads of the people occupyed from looking into the most vile and grosse abhominations of that superstitious and diuelishe sect: looke I say, what time soeuer you haue, from your lawfull callings, employ all that (yea and somewhat also from your ordinarie offices, rather than you would

Colos. 4. 1.
Ephes. 6. 9.

would be ignorant) in learning your selues, and in teaching your families the ways, ordinances, and lawes of the eternall: and in stead of spending the time in dicing, carding, Tauerne and Alehousehaunting, forbidden by all lawes both of God and men, labour to profit youre selues, and to buyld vp those that apperteyne vnto you in sound knowledge, stedfast fayth, and blessed obedience, calling euery morning and euening at the least, before you take any thing in hande, or goe to your sleepe, your whole familie, and ioyne togither in hartie prayer and humble thankesgiuing, committing to memorie the points and principles of Christian Religion, set forth eyther in this, or some other suche shorte Catechisme, striuing also euery daye more and more, to ioyne to knowledge, sanctification, and holynesse of life, withoute the whiche no man shall see God. For the furtherance of you in which exercises, I haue not only written these few lines in the way of exhortation, but also faithfully translated this little Booke, conteyning the summe of Christianitie, of which thus much I haue to say, that as euen at the firste sight of it, I was very much prouoked to translate it into our own toung, so before I had fully redde it ouer, the Lorde moued me, euen for your good, I persuade my selfe, and the testifying of my loue towardes you, to dedicate whatsoeuer trauaile I tooke in that respect vnto you all, which if you shall receiue thankefully for me, and vse it well, to the increase of sounde

Heb. 12. 14.

iudge-

Galat.5.6. iudgement in you, and the strengthening of your vnfeyned faith, which worketh by loue, I haue that which I greatly wish and pray for. To conclude (for I feare I haue ben somwhat long) I hope I shal not neede muche to stande vppon this, to shewe what reasons induced me, to take paines at this time, in this poynte, and to offer the same to you, for besides that in nature and friendship I am streightly tyed to many of you, I do also in the right of a towneborn child (as it were) confesse my selfe much bounde to you all, in the Lord and for the Lorde, to do for you, as for my selfe, whatsoeuer lieth in me, as a sure seale and testimonie whereof, I would haue this little labour of mine to be taken, till it please God to giue strength and power to performe some greater worke. And yet I must saye, that if either the Author thereof, or the worke it selfe, or the manner of deliuerie of it, may adde commendation to it (as I see no reason why they should not, the man being for his notable learning, great godlinesse, and good behauiour, very rare and excellent, the worke also it selfe propounding Christianitie so soundly, sufficiently, & shortly, as in all respects, for mine own small reading, I remember not any that goeth beyond it) that then, as it can not want any iust prayse, so it may stande in steede of a greater gift: for parties that giue and receiue, ought mutually to consider this, not how much is tendered or taken, but with what minde, and also how good, profitable, and necessarie the thing

offered

offered is, and so according to the qualitie, and not according to the quantitie, to value and esteeme the same: which I do not only pray you all to do, both in respect of my paines and good will towardes you, but also to ioyne in earnest and continual prayers to the Lord with me, for your selues, that both this, & all other meanes, both outward and inwarde, which he shall vse, for your regeneration and new birth, may be so profitable to youre selues, and blessed in the handes of them that endeuour the same, that you may be sanctified throughout, and that your whole spirite, and soule, and bodie, may be kept blamelesse vnto the comming of oure Lorde Iesus Christ, to whome with the Father, and the holy spirit, three persons and one eternall God, be all honour, power, glorie, maiestie, and dominion for euer & euer, At London, the xxiiij. of this Februarie. 1579. 1. Tess. 5. 23.

Your Worships, and all yours in Christ to do what he can. T. W. the Lords most vnworthy seruant.

To the Faithfull people of diuers nations, gathered together, *and making profession of the Gospel, in the* French Church at *London*: grace, and peace, *through our Lorde Iesus* Christe.

He kingdome of heauen (as saith our Lord Iesus Christ) is like vnto a pearle of great price, which when one hath found, he doubteth not to sel al that he hath, to buy the same. And in deede, if the heauenly doctrine be the soule of the Church, let men take away the knowledge of the Gospel, and then it shalbe nothing else, but a dead corps or carion of the world. If it be the incorruptible seede of life, let it haue no word, and then the Church will remaine a feelde altogether barren. Let men once put out this light, and we shal abide in the middest of deadly darkenesses. To be shorte, if we suffer this scepter and throne of our God to fall downe, the prince of lying will not faile to set vp his tyrannie in steede thereof. And yet notwithstanding, O how great is the vanitie of the worlde? O howe detestable is mens vnthankefulnes? God hath now of late set before vs this same excellent pearle, yea so that we might buy it without siluer but it is for the most part troden vnder the feete of hogges and swine. God hath as it were newly breathed this vital spirit into his church, but ignorance doeth alreadie lift vp it selfe, to take it by the throte. He hath sent abroad his sowers with aboundance of seede, but it is for the most part choaked vp by the cares of this world,

worlde. The pure and cleare light of truth, hath bene a gaine kindled and lighted in our presence, but the darkenesse will not comprehend and conceiue the same: and this same honorable gouernment of the great king, hath beene established and set vp amongest vs, but wee conspire together, and set open a breach vnto the enemie, to inuade againe by little and little the possession therof. And seeing we wonder at this, that God hauing spread abroade his spirite vpon all flesh, euen so farre as that wee haue seene sonnes and daughters, young folkes and olde, learned and vnlearned prophecie, and that we nowe see the sunne turned into darknesse, and the Moone into bloud, should it not teache vs care and conscience? Wee reade with horror and feare (and that vpon good occasion) of the ignorance, vnthankefulnesse, malice, and obstinate rebellion of the people of the Iewes, and withall we iustifie the Lord in those iudgementes, which he hath exercised and executed vpon them. But do we not feare, as the wicked seruaunts doe, that we shall be iudged by our owne mouth and sayings? For these thinges (saide S. Paul) are written for our instruction and learning: and if those escaped not, which despised him that spake on the earth, we shal be much more punished, if we despise him that speaketh from heauen. And in deede we haue not neede onely to feare pestilences, famines, warres, ruines, and desolations, by which it seemeth that God wil vtterly consume our generation, and offspring, as he did them of the Israelites in the wilderness, but also other plagues, yet much more seuere & sharp, which God kepeth shut vp in the treasures of his iudgmẽt, & by which he threateneth to punish the contẽpt of his word. Verily, the prophet Isay reprouing the people of his time saith, that they

Matt. 13. 22.

Iohn. 1. 5.

Ioel 2. 28.

Act. 2. 17.

Luke. 19. 22.

1. Cor. 10. 11.

Heb. 12. 25.

Isay.28.10. were, as wicked and disorderous children, which profite no whit at all in going to schoole, although the Maister giue them commandement vpon commaundement, and one rule vpon an other. And therfore he declareth vnto them, that God will speake vnto them, in a stammering tongue, and in a strange language, whereof they shall vnderstand nothing, no no more then if Gods word were vnto them a sealed booke, or then if they had not eyes to be able to reade it. What more? S. Paul addeth

Isay.29.11.

2.Thes.2.11. that God will giue Sathan the strength of illusion & errour, to the end that they which would not receiue the truth, might obey lying, which is the most fearful vengeance of God, that we can imagine or thinke off: which also notwithstanding we see swiftly already to set vp it selfe, yea to be exercised and executed in diuers quarters. What then? What remaineth for vs to do, but this, that we stir vp that our first heate, and be attentiue in the hearing, reading, and meditating of gods word, that so we may communicate and leaue this goodly treasure, as a perpetuall inheritance, to our posteritie: of which if we haue any care at all, it is in this respect, that we ought chiefy to shew it. For God hath appointed vs to be faithful keepers of his graces, to the end we may communicate them, as it were from hand to hand, to those that shall come after vs. Thus saith the Lorde: Shall I hide from Abraham the thing that I do? For I know, that hee will commaund his house, and his children after him to walke in the wayes of the Lord. And if fathers in the olde time were commaunded to cause their children diligently to vnderstand the deliuerances of the people out of Egypt & Babylon: how much more ought we to labour, both that the grace of Iesus Christ might not in our time be darke-

We muste be diligent in the hearing, reading, and meditating of Gods worde.

Care of posteritie is necessarie.

Gene. 18.17.

Exod.12.26. Psal.78.5,6. &c.

darkened, and also that our race and stocke might after vs enioy so excellent a benefite? And to this end is it, that besides sundrie holy exercises practised amongst vs, we haue drawne back againe into vse, and that with some profite (vnlesse I be deceiued) that which was obserued in the olde Church: to wit, that the children which are nourished and brought vp, in the middest of Gods people, should, before they be receiued to the supper, present themselues to the pastour, in the holie assemblie, to the end they might yelde a reason of their faith, and so be commended to God by publike prayers, and confirmed in the profession of godlinesse. This is then the duetie of fathers and mothers, diligently to trauel, as wel in their owne persons, as by the labour and helpe of schoolemasters, that their children may be instructed and taught. And to the Children, who are the heires of the promises, and of the couenant, it appertaineth carefully to get and keepe this knowledge of saluation, as an assured foundation of their whole life, and all the workes they shal do. Wherein, to the end I might more and more helpe you, I haue drawne this forme of instruction, applying it in such sort to the vse of children, that the Fathers and Masters of housholdes, instructing their little ones therein, may also themselues profite by the same, if it were no other ways but in refreshing their memories, with thinges which they haue learned before. I haue in the same also quoated the places of scripture, which is the onely rule, both of that which we ought to beleeue, and also of that which we ought to doe: to the end that children may in good time learne to beleeue with the heart, that which they shall confesse with the mouth, & that they may be according to the doctrine of Saint Peter,

Catechising olde and profitable.

Parents dutie

Childrens dutie.

A faithfull & careful pastour.

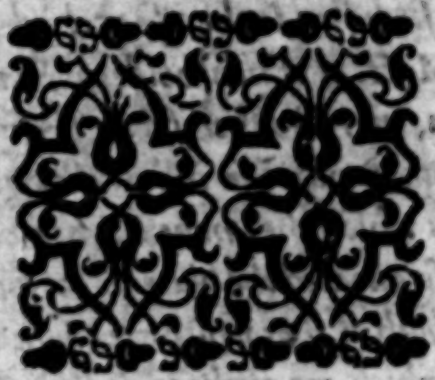
1.Pet.3.15. *prepared to yeeld to all men a reason of their faith, by the worde of God. Now I beseech this great God and Father, to inriche vs more and more with the treasure of his knowledge, which we may holde closed vp and kept fast within the cheste of a good conscience, to the end that he which hath reuealed the sonne of perdition,*

2. Thess.2. 8. *may wholy abolish him by the comming of his sonne,*

Rom.16. 20. *and tread down Satan vnder our feete, to the glorie of his owne name.*

So be it.

Your humble brother and seruant in the ministerie of the Gospel. R. Le *Macon.*



¶ A CATECHISme for the Children that prepare themselues to communicate in the holie Supper, yeelding therin *openly a reason of their faith*, according to the order of *the French Church at* London.

The Minister.

SEeing we are here assembled & come together, in the name of God, specially for your cause: tell me (ye children) wherefore doe ye present your selues here at this time, & what is it, that ye demaund or aske of the Church?

Childe.

We require to be allowed and receiued for the children and housholde seruants of the Church: and as such to be

admitted to the partaking of the Supper of our Lord Iesus Christ.

Minister.

But by what title or right, doe you name your selues the children of God, seeing that by nature, we are al the children of wrath?

Ephe. 2. 3.

Childe.

Because, that beeing through Gods mercie, born in ỳ middest of his church, the promises concerning the coue naunt of saluation apperteine vnto vs, whiche also haue ben sealed vp in vs by Baptisme. Moreouer he hath sanctified & regenerated vs through his word, which is the incorruptible seede of life.

By what title we are the children of God.
Gene. 22. 18.
Act. 2. 39.
1. Cor. 7. 14.
1. Peter. 1. 23.

Minister.

What is it, that this word teacheth vs?

Childe.

To knowe one onely true God, and him whom he hath sent, Iesus Christe.

The true knowledge of God.
Iohn. 17. 3.

Minister.

Wherein standeth this knowledge?

Childe.

That we should knowe him first, the Creator of all the world: and then also a Redeemer, in the person of his sonne

God the creator and Redeemer.

our

our Lord Iesus Christ.

Minister.

Rehearse then the summe of thy beliefe.

Childe.

I beleeue in God the Father Almighte, &c.

Minister.

Seeing there is but onely one God, what moueth thee to rehearse the father, the Sonne, and the holy spirit, which are three? Deut. 6. 4. Ephe. 4. 6.

Childe.

Because in that one onely diuine essence or being, we haue to consider the Father, as the originall and beginning, or the first cause of all things: next afterwardes his sonne, who is his eternall Wisedome: And lastly the holy spirite, who is his vertue and power, which is spread abroade ouer all creatures, & yet notwithstanding continueth alwayes in him. Rom. 11. 36. Prou. 8. 22. Psal. 104. 30.

Minister.

How will you proue these things?

Childe.

This is moste certaine that there is

Ephe.4.6. but one God, in whose name only we are baptised: and yet notwithstanding Baptisme is ministred vnto vs in the name
Matt.28.19. of the father, and of the Sonne, and of the holy spirit. Moreouer at ỹ Baptisme of Iesus Christ, the Father is heard speaking from heauen: *he is called the welbeloued sonne*: and the holy ghost appeared
Matt.3.16. in the forme of a Doue.

Minister.

Creation. Gene.1. Wherefore addest thou, that he is the maker of Heauen and Earth?

Childe.

Rom.1.20. Because, that he hath manifested himselfe vnto vs by his workes, we ought in deede to seeke him in the same: for our vnderstanding is not able to comprehende his essence or being. But the
Heb.11.3. Psal.19.1,2. &c. Worlde is as it were a glasse vnto vs, wherein we may beholde him, so farre forth as is expedient and profitable for vs to know him.

Minister.

Prouidence. And wherefore callest thou God, only creator or maker, seeing that to mainteine and preserue continually the creatures in their estate, is a matter of grea-

ter

ter importance, then to haue once created them?

Childe.

Becauſe that hereby there is not only meant, that he once created his workes, and then no more cared for them, but in as much, as he is the Creator of heauen and earth, it is he alone, who by his goodneſſe, ſtrength, and wiſedome, gouerneth and guideth the whole courſe of nature: he ſendeth raine and drowth, haile, tempeſt, and faire weather, fruitefulneſſe and barenneſſe, health and ſickneſſe. To be ſhort, he hath all things at commandement to ſerue himſelfe therwith, and to vſe them, as he himſelfe ſhal thinke good.

Gene. 1. 1.

Iob. 5. 10.
Haggai. 1. 11
Exod. 9. 18.
Iob. 37. throughout.
2. King. 2. 21.

Miniſter.

Can you confirme this doctrine by the word of God?

Childe.

Amongſt other infinite places, the bleſſings, which God promiſeth to them that feare him, and the woes which he pronounceth againſt the contemners of his lawe, ſufficiently declare, that both the one and the other, are gouerned and

Leuit. 26. 3, &c.
Deut. 27. 15. &c.
Deut. 28. 1, &c

ordered by his prouidence. Beside it is said, *That there falleth not a bird or a haire to the ground, without the will of our heauenly father.*

Matt. 10. 29. 30.

Minister.

What profite commeth to vs, by this doctrine?

Childe.

Very much doubtles: For seeing God alone hath created the world, and now gouerneth al things by his prouidence, therevpon we gather, that we ought to put our trust in him alone, to call vpon him alone, in all our necessities, and to serue him onely, in all feare and reuerence.

Isay. 45. 11. 12. 20. 21. Psal. 37. 3. Psal. 32 10. Psal. 50. 15. Deut. 6. 13. Matt. 4. 10.

Minister.

Concerning Diuelles and wicked men, are they also as much subiect vnto him?

Childe.

Yea, for albeit he doe not gouerne them by his holy spirite, yet he doth in such sort restreyne them, that they are not able to stirre, sauing so farre, as he suffereth them. And indeede through his wisedome he vseth them, to execute his

Matt. 8. 31. Psal. 78. 49. 2. Chr. 36. 22 Isa. 44. 28. 45. 1.

his will, although that be against their intent and purpose.

Minister.

Declare this vnto me by some example?

Childe.

The diuell coulde not doe any thing against *Iob*, but by leaue from God: and *Iudas*, *Herode*, *Pilate*, and the Iewes executed the counsel & decree of God, touching our saluation and redemption.

Iob.1.7.12. &c. Act.2.23. 4.28.

Minister.

But to what ende serueth it vs, to knowe this?

Childe.

Verie much: for it were a miserable matter, if the Diuels and wicked men were able, to do somewhat against Gods will, and in deede we coulde neuer haue quietnesse in our consciences, because we shoulde be alwayes in their daunger. But when we know that God reineth them harde, and keepeth them in, in such sort that they are able to do nothing, but by his leaue, in that we haue an occasion to stay our selues, and to reioyce, seeing that God promiseth to be our

In that sathan is restrained, Gods power is expressed, & our safetie prouided for.

our protector, and to defend vs.

Minister.

God a Redeemer.

Is it sufficient, that we knowe God to be the Creator and gouernour of the worlde?

Childe.

No, and for this cause we saide in the second place, that it was necessarie also for vs, to know him to be the redeemer.

Minister.

What importeth this word *Redeemer?*

Childe.

Our miserie & bondage. Iob 8.34. Ephe.2.2.3.

It chiefly meaneth, that we are miserable, & captiues vnder the bondage of sinne, and of the diuel, and therfore subiect to the wrath and curse of God.

Minister.

And what is this captiuitie or bondage?

Childe.

1.Cor.2.14. Rom.8 7.

Our vnderstanding is so blinde, that (as S. Paul saith) we can not comprehende or perceiue the thinges that are of God: and our affections so depraued and corrupted, that it is nothing else but enimitie against God, because it is not subiect to the lawe of GOD, neither in deede

can

can be.

Minister.

But are al men generally wrapped vp in so great condemnation and miserie?

Childe.

Yea, as S. Paul witnesseth, who concludeth this matter in these wordes: *We haue before proued, that all, both Iewes and Gentiles, are vnder sinne:* notwithstanding wee muste alwayes except Iesus Christ onely. Rom.3.9. Gala.3.22. Heb.4.15.

Minister.

And from whence may this so great corruption come?

Childe.

God first created Adam to his owne image and likenesse, whiche specially consisteth in true righteousnes and holinesse: but beeing reuolted from God, (who is the fountaine of all goodnesse) there could nothing followe vppon it, but sinne and wretchednesse. So by this man, sinne entered into the worlde, and death by the meanes of sinne. Gene.1.27. Ephe.4.24. Gene.3.6.&c. Rom.5.12.

Minister.

Is this corruption communicated to the whole nature and offspring of man, Originall sin.

by

by imitation only, or els by natural propagation, increase and generation?

Childe.

Dauid aunswereth this question, when he saith: *Beholde I was brought forth in iniquitie, and in sinne hath my mother conceiued me.* And in deede, as cruel wolues doe naturally begette and bring forth a cruel seede: so man corrupted, begetteth corrupted children.

Psal. 51. 5.

Iob. 14. 4.
Iohn. 3. 6.

Minister.

In deede this wretchednesse and spirituall bondage, doeth plainely inough appeare, and that by the death and afflictions, whereunto we are subiect: but how may we know, that God wil be vnto vs a Father and a Redeemer?

Redemption.

Childe.

By that promise which he hath made, concerning the Mediatour, euen from the beginning, which also hee hath renewed from age to age, and at the last accomplished, when the fulnesse of time was come, by sending his Sonne into the worlde, to the ende that whosoeuer beleeueth in him should haue eternal life: and this is the cause, why we con-

Gen. 3. 15.

Gene. 12. 3.

Galat. 4. 4.
Iohn. 3. 16.

confesse that we also beleeue in Iesus Christe.

Minister.

What must we holde and beleeue touching his person? Christes person.

Childe.

That he is very man like vnto vs in all thinges, excepting sinne, according as Saint Paule saith to the Romanes: *That he was made of the seede of Dauid according to the flesh*: and to the Galatians: *That he was made of a woman, and made vnder the lawe.* Heb.4.15. Rom.1.3. Galat.4.4.

Minister.

And is that sufficient?

Childe.

No: For *he is called God ouer all, blessed for euer*: and Saint Iohn saith, *That he is very God, and eternall life*. Rom.9.5. 1.Ioh.5.20.

Minister.

What? Are there then two Christes, the one verie God, and the other verie man?

Childe.

Euen as there is no more but one God, so there is no more but one Mediator Iesus Christe: in whome the two 1.Cor.8.6. 1.Tim.2.5.

natures

natures be in such sorte vnited, that hee is no more but one onely and the same person: euen as the soule and the body, be in such sort vnited in one person, that it is no more but one onely and single man.

Similitude.

Minister:

But was it needfull, that the Mediator should be verie God and verie man?

Childe.

Yea, and that according to the ordinance & decree of God, that so he might declare and set out his perfect iustice, & his perfect mercie.

Gene. 22. 18.

Minister.

How so?

Childe.

God is such a perfect iustice, that hee doth infinitely hate sinne, and therefore needes must he powre out all his wrath, vppon all mankinde so corrupted.

Gods iustice. Psal. 5. 4.

Minister.

Wherein is his perfect mercie shewed?

Gods mercie.

Childe.

In this, that *He hath so much loued the world, that he hath not spared his onely begotten sonne, but hath deliuered him to death*

Iob. 3. 16. Rom. 8. 33.

death for vs, to the end that whosoeuer shal beleeue in him, should not perish, but haue life euerlasting. Christe is then true man, to the end he might suffer death for vs. But he is also verie God, that he might destroye him that had the power of death. Heb. 2. 14.

Minister.

Why sayest thou that hee was conceiued by the holie Ghost?

Childe.

All that is borne of flesh is flesh: that is to say, corrupted. If then this conception had bene ordinarie and common, Christ should haue bene corrupted, & should himselfe haue stoode in neede of a sauiour, as well as others. But the working of the holy spirit came between in that behalfe, to preserue our Lord from all corruption, & to fulfil him with all holines. Ioh. 3. 6. Matt. 1. 18. Luke. 1. 35. Iohn. 1. 16.

Minister.

What meaneth this name Iesus? Iesus.

Child.

The Angell aunswereth this, saying, *Thou shalt call his name Iesus, for he shall saue his people from their sinnes*: it is as much then to say as *Sauiour*. And vnder Matt. 1. 21.

this word is generally declared his office, which more largely and particularly is expressed, vnder the name Christ.

Minister.

Christ.

What meaneth this title or worde Christ?

Childe.

It signifieth annoynted, and sheweth that the trueth of all the olde annoyntings is in Iesus Christ.

Minister.

Christes offices.

How so?

Childe.

1. Sam. 16. 13.
1. Kin. 19. 16.
Psal. 133. 2.

In olde time, Kinges, Prophetes, and Priests were consecrated into their charges and offices, by outwarde annoyntment. But Iesus was consecrated, by the annoyntment of the spirite of GOD, which was in all fulnesse giuen him, that he might be our King, Prophet, and Priest.

Isay. 61. 1.
Luke. 4. 18.

Minister.

Is Iesus Christ then a King?

Christs kingdome.

Child.

Psal. 2. 6.
Luke. 1. 32. 33.

Yea, to raigne in the Church, as it is sayde in the Psalme, *being set vppon the throne of Dauid his father, there to raigne*

for

for euer. But we must continually remember, that *his kingdome is not of this world.* Iohn.18.36.

Minister.

What manner of Kingdome is it then?

Child.

It is a spirituall Kingdome: in as much as that by his word and holy spirit, he withdraweth vs from the tyrannie of the Diuell, that he may bring vs into the obedience of God, and may make vs partakers of righteousnesse and eternal life. Luke.17.20. Colos. 1. 13.

Minister.

How is he our Prophet? Christes prophecie.

Childe.

In as much as he was appoynted so to be, by the voyce of the Father saying: *This is my welbeloued Sonne in whome I am well pleased, heare him.* God then hauing at sundrie times, and in diuers manners, spoken in old time by his prophets, hath at the last spoken vnto vs by his sonne: by whome he hath declared vnto vs all his will, and hath put an end to all prophesies and reuelations. Matt. 17.5. Heb.1.1. Iohn. 15. 15.

Minister.

Christs priest hoode. And what is his priesthoode?

Childe.

Heb. 9. 14. It is an office, to present himselfe before God, to the ende hee may purchase grace and fauour for vs: which he hath in deed done: when he offereth himselfe for a sacrifice to reconcile vs to God. 2. Cor. 5. 21.

Minister.

Is there no other sacrifice, by the meanes whereof, we may be acceptable before God?

Childe.

No as witnesseth the Apostle to the Hebrewes, who affirmeth *that by one onely offering, he hath for euer made them perfect, that are sanctified.* Heb. 10. 14.

Minister.

Against the Masse. What saiest thou then touching the popish masse, which many men beleeue to be a sacrifice for the forgiuenes of the sinnes, of the liuing and the dead?

Childe.

Psal. 110. 4. Heb. cap. 9. & 10. Seeing that Christe is our eternall priest, according to the order of Melchizedech, and he himselfe also is our onely sacrifice: the Masse must needes be a cer-

certaine sacriledge, & an vtter renouncing and forsaking of the death & passion of Iesus Christe.

Minister.

Nowe then to be short, what hath Iesus Christ done in the worlde, that he might fulfil his owne office, & purchase saluation for vs?

The death of Christ.

Childe.

Hee abased himselfe, and became obedient vnto the death, euen the death of the crosse: that is to say, he willingly submitted himself, to yeeld obedience vnto God, and to beare all his wrath, and the curse which we had deserued.

Phil. 2. 7, 8.

Minister.

And what profite haue wee by the death and suffering of our Lorde Iesus Christe?

Childe.

First by his death he hath reconciled vs to God his father, & put out the obligation or band of eternall death wherein we are: Moreouer his bloud is the continuall washing and purging of our sinnes and offences. Lastly, if we be the true members of Christe, our olde

The fruites of Christs death. Colo. 1. 20. Colo. 2. 14. Rom. 5. 9.

Rom. 6.4. man, by the power of his death is crucified, and the bodie of sinne abolished,
Rom. 6.22. to the end, that our lustes may no more rule in vs.

Minister.

Christs resurrection & the fruites therof. How many wayes doth this resurrection profite vs?

Childe.

Rom. 4.25. The first fruite we haue by it is, that righteousnesse is fully purthased for vs
1. Cor. 15. thereby. The seconde is, that it is a certaine pledge vnto vs, that we shal once rise vp to glorious immortalitie. The
Rom. 6.4. Colo. 3.1. thirde is, that if we be truely partakers of it, we shall rise vp, euen in this present life to newnes of life, to serue God, and to liue holily according to his good pleasure and will.

Minister.

What followeth?

Childe.

That being ascended into heauen, he sitteth at the right hand of the father.

Minister.

Christs ascension, and the fruits therof. What doth this his Ascention profit vs?

Childe.

We

We haue a double profite therby. For in as much as Iesus Christe is entred into heauen in our name, euen as he came downe from thence for our sake, he giueth vs thereby entrance into it, and hath assured vs, that the gate thereof is now made open vnto vs, which before was shut against vs for our sinnes. Secondly he appeareth there, before the face of the father, that he may be our intercessor and aduocate. Ioh. 14. 2. Rom. 8. 34.

Minister.

But what meaneth that sitting at the right hand of the father? Gods right hand.

Childe.

It is a similitude taken from earthly Princes, who cause suche to sit at their right side, as they ordeyne and appoynt Lieuetenants to gouerne in their name. By which similitude, we meane nothing else, but that which Iesus Christ himselfe saith: *all power is giuen vnto me, both in heauen and in earth.* Matt. 11. 27. Matt. 28. 18.

Minister.

Hitherto then we haue seene, that God declareth himselfe to be not only a Creator, but also a Sauiour and Redee-

All shall not be saued.

mer, in the person of his Christ. But doth it follow hereupon, that all men shal be saued?

Childe.

No: for the sauiour of the world shall say in the last day, *Depart ye cursed into euerlasting fire, prepared for the Diuell and his Angels.*

Matt. 25. 41.

Minister.

To whome then is it, that the benifite of Christ appertaineth?

Childe.

To those to whome he giueth that true knowledge thereof, of which we haue spoken before.

Minister.

To whome doth he giue that?

The Church.

Childe.

To the Church, which for this cause is called the Temple of God, the body, and the spouse of Christ, which he hath washed and sanctified by his bloud, that he might make it cleane vnto himselfe, without spot or wrinkle.

2. Thes. 2. 4.
Ephe. 4. 4.
2. Cor. 11. 2.
Eph. 5. 25. 26.

Minister.

What callest thou the Church?

Childe.

It

It is the companie of faithfull people, which God hath elected and chosen frō all eternitie, of his only grace and mercie, to haue life euerlasting, in his sonne our Lord Iesus Christ. 1.Pet. 1.2. 1.Pet.2.9.

Minister.

Wherfore are they called faithful ones?

Childe.

Because that those whome God hath elected and predestinated, he calleth in their time, bestowing vpon them the gift of faith, by which they lay holde of Iesus Christ, and all his treasures. Faith. Ro.8.29.30. 2.Pet.1.1. Eph.3.17.

Minister.

Must euery one particularly, be partaker of this gift of faith, if he will obteyne saluation?

Childe.

Yea indeede, for *the iust shall liue by his faith*: and *God purgeth and cleanseth the heartes through faith*: On the other side, *without faith, it is impossible to please God*: and againe, *he that beleeueth not in the sonne of God, is condemned alreadie*: And therefore euery one of vs particularly doe confesse and say, *I beleeue*, and not, *we beleeue*. Rom.1.17. Aba.2.4. Actes.15.9. Heb.11.6. Iohn.3.18.

Minister.

And what is faith?

Childe.

What faith is

It is a certaine knowledge, and stedfast assurance, touching the good will of God towards vs, euen as in his Gospell he promiseth to be our Father and Sauiour, in and through Iesus Christe oure Lord.

Minister.

What graces are they, that God communicateth vnto vs, by the meanes of faith?

Child.

The fruites of faith.

First Iesus Christ him selfe: nexte all his riches and treasures: and in this respect the Church is called, the communion or fellowship of saintes.

Minister.

Partaking with Christe.

Howe is Iesus Christ communicated vnto vs?

Childe.

Phil. 2. 7.
Colo. 1. 18.
2. Cor. 11. 2.
Iohn. 15. 1, 2.
&c.

It is not only because that he hath taken a nature common with vs, but also because hee is vnited and ioyned with vs, as the heade with the bodie, the husband with his wife, the branches that

are

are graffed with the roote: and this is the cause, wherefore the Church it selfe, is called by the name of Christ. Rom. 6. 5. 1. Cor. 12. 12.

Minister.

Yea, but how can this vniting or ioyning together be made, seeing that Iesus Christ is now in heauen, and we are here below vpon earth?

Childe.

As it is not necessarie, that the braunches shoulde touche the roote, or the members the heade, to drawe and fetche from them substance and nourishment: so by a more strong reason, can Gods spirite, well ioyne together these things, which are remoued and sundred one frō an other, in respecte of large distance of places. An apt similitude.

Minister.

Tell me nowe, what giftes are communicated vnto vs in Iesus Christe?

Childe

Seeing that God hath giuen vs his sonne, how should he not with him giue vnto vs all things? Notwithstanding we are first iustified in him: and next we are regenerated or sanctified. Rom. 8. 32.

Mi-

Minister.

Justification. What is this iustification of ours?

Childe.

Rom.4.6,7. Ephe.1.6. It is a gift of God, by which he forgiueth vs our sinnes, and accounteth vs as acceptable in his sight, for his welbeloued Sonnes sake.

Minister.

Howe can this be brought to passe, seeing that God is perfectly iust, and we are miserable sinners?

Childe.

2.Cor.5.21. Rom.5.19. In as much, as hee imputeth to vs Iesus Christ his sacrifice, for the satisfaction of our sinnes, and his obedience, in steede of righteousnes perfourmed on our partes.

Minister.

Rom.3.24.25 Howe is it then that we are iustified through faith?

Childe.

1.Cor.1.30. To speake fitly, Iesus Christ alone in deede, is our onely righteousnesse. But because that faith is as the hand and instrument, by which we take holde of Christ, withall his riches and treasures: in that respect, is it saide to iustifie vs.

Minister

Minister.

What then do not our good workes iustifie vs? Good workes

Childe.

Saint Paul concludeth this question to the Romanes, saying, *We haue already proued, that all, both Iewes and Gentiles are vnder sinne:* as it is written: *there is none righteous, no not one. There is none that vnderstandeth, ther is none that seeketh God. They haue all gone out of the way: they haue beene made altogether vnprofitable, there is none that doth good, no not one, &c.* Rom. 3. 9. 10. &c. Psal. 14. 1, 3. &c.

Minister.

But the children of God are in Iesus Christ created, that they should walke in good workes. Ephe. 2. 10.

Childe.

It is true: but they that are most forward, are very farre off from perfection: and therfore God hath taught vs also to say with Dauid: *Enter not into iudgement against thy seruant, for in thy sight shall none that liueth be found iust:* and to aske, *forgiue vs our trespasses.* 1. Cor. 13. 9. &c. Psal. 143. 2. Matt. 6. 12.

Minister.

But shall not this doctrine make vs care-

careleſſe of good workes?

Childe.

1.Ioh.3.5. Be it farre from vs: for *Chriſt is come to deſtroy ſinne:* and therefore *thoſe whom God hath iuſtified, he hath alſo ſanctified:* And this is ẏ ſecond benefit we receiue from Ieſus Chriſte, whereof we haue ſpoken.

Miniſter.

Sanctification What is that our ſanctification or regeneration?

Childe.

Eph.3.17. It is an effecte or worke of Ieſus Chriſt dwelling in vs, by which the corruption of our nature and ſinne beeing aboliſhed, we are changed and renewed

2.Cor.5.17. to a new life.

Miniſter.

Why ſo?

Childe.

Rom.5.18. Becauſe that Adam, being eſtranged and ſtrayed farre away from God, we all are dead in him: wherefore we muſt

1.Cor.15.45. needes recouer a new life in Ieſus Chriſt

Colo.3.10. who is our ſecond Adam, and that ſo the image of God, may againe be eſtabliſhed in vs.

Mini-

Minister.

Whiche be the fruites or effectes of this sanctification?

Good workes are fruites of sanctification.

Childe.

The good workes, by which God is serued and honoured?

Minister.

Howe then must we serue God by good workes?

Childe.

According to his owne commandementes, and not according to the commandements of men.

Commandementes Matt. 15. 9.

Minister.

Where are they taught vs?

Childe.

In all the bookes of the holy scripture, but specially we haue a summe or a bridgement thereof in the ten wordes or commaundements, in the xx. Chapter of Exodus.

Exo. 20. 1, 2. &c.

Minister.

How are these ten commandements deuided?

Childe.

In two Tables, the firste whereof conteineth foure commaundementes, and

Exo. 34. 1. &c. Deu. 10. 1. &c.

and the second sixe, and so in the whole there are tenne.

Minister.

What is the summe of the first table?

Childe.

Matt. 22. 37. *Thou shalt loue the Lorde thy God with all thine heart, with all thy soule, with al thy strength, with all thy minde.*

Minister.

And what is the summe of the second?

Childe.

Matt. 22. 39. *Thou shalt loue thy neighbour as thy selfe.*

Minister.

Is there nothing conteined in these commaundementes, but that which is in plaine tearmes declared in the same?

Childe.

Rules for the expounding of the law.

Wee haue three rules to consider and marke.

Minister.

Which be they.

Childe.

1 The firste, that vnder one kinde is comprehended all of that sort.

Minister.

Giue

Giue me a familiar and plaine example thereof.

Childe.

In the eight commandement, God doth not onely forbid theft, but all meanes what so euer, whereby we iniurie our neighbour, in his goodes or substance.

Minister.

Tell the seconde rule.

Childe.

God is a spirituall lawgiuer, and therfore that which is euil to doe before men, is euill to thinke in his presence.

Minister.

Giue an example thereof?

Childe.

He that hath a will and desire, to robbe his neighbour, or to steale from him, although he perfourme or execute not the same, is guiltie of theft before God.

Minister.

Which is the third rule?

Childe.

3 That it is not inough to auoide euill, but also that wee must doe good, Psal. 37. 27.

whiche is contrarie to euill: also wee must giue vnto euerie one that whiche apperteineth vnto them, and ayde our neighbours with our goodes, as wee would be gladde to haue it done to our selues.

Rom.13.7.

Minister.

Rehearse the firste commaundement?

The first commandement.

Childe.

Heare Israel, I am the Lord thy God which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue no other Gods before me.

Mark.12.29. Exod.20.2. Deut.5.6.

Minister.

What is the end of this commandement?

Childe.

Heare O Israel, the Lord our God, he alone is God,

Deut.6.4.

And again, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Matt.4.10.

Minister.

Rehearse the second.

The second.

Childe.

Thou shalt make thee no grauen Image, neither any likenesse of thinges that are in

Exo.20.4.5.6 Deu.5.8.9.10.

Hea-

Heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the Earth. Thou shalt not bow down to them, neither serue them, for I am the Lord thy God, a iealous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, & vpon the fourth of them that hate me: and shewing mercie vnto thousandes to them that loue me, and keepe my commandementes.

Minister.

Tell me shortly what it meaneth.

Childe.

God is a spirite, and therefore he will be Iohn.4.24.
serued in spirite and trueth. They honour me Matt.15.9.
in vain, teaching for doctrine the comman- 1.Cor.10.14.
dements of men. Flee from idolatrie. Litle 1.Ioh.5.21.
children keepe your selues from Idols.

Minister.

Let vs come to the Thirde. The third.

Childe.

Thou shalt not take the name of the Lord Exo.20.7.
thy God in vaine: for the Lorde will not Deut.5.11.
holde him giltlesse, that taketh his name in vaine.

Minister.

What meaneth this commandement?

Childe.

That we ſhould ſpeake of God, and his workes, in all reuerence, and ſo as he alone might be glorified:

Leuit.24.15,16 *The man that ſhall curſe his God, ſhall beare his ſinne, and he that blaſphemeth the name of the Lord, ſhal be put to death: all the congregation ſhall ſtone him: whether he be borne in the lande, or whether hee be a ſtraunger, when hee ſhall blaſpheme the name of the Lorde, he ſhall die.*

Iſay.65.16. *He that ſhall bleſſe him ſelfe, ſhal bleſſe himſelf in the Lord: and he that ſhal ſweare in the earth, ſhal ſweare by the true God.*

Iere.5.7. *Thy children haue forſaken me, and ſweare by them, which are no gods.*

Leuit.19.12. *Ye ſhall not ſweare by my name falſely: neither ſhalt thou defile the name of thy God, I am thy Lord.* And touching ſuperfluous and vaine othes it is ſaide: *Thou ſhalt not ſweare at all, neither by the heauen, nor by the earth, &c.*

Matt.5.34. Iam.5.12.

Concerning reuerent vſage of Gods name, it is ſaide: *Call vpon me in the day of trouble, and I wil helpe thee, and then thou ſhalt glorifie me.*

Pſal.50.15.

Matt.10.32. *Whoſoeuer ſhal confeſſe me before men, him*

him wil I confesse also, before my father whiche is in heauen.

Whosoeuer shall be ashamed of me and of my wordes, of him shall the sonne of man be ashamed, when he shall come in his glorie. Luke.9.26.

Minister.

Let vs go further.

Childe.

The fourth commandement is, *Remember the Sabboth day to kepe it holy, sixe dayes shalt thou labour and do all thy works, but the seuenth day is the Sabboth of the Lord thy God, in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy straunger that is within thy gates, for in sixe dayes the Lorde made the Heauen, and the Earth, the Sea, and all that in them is, and rested the seuenth day, therfore the Lord blessed the Sabboth day, and halowed it.* The fourth. Exod.20.8.9. &c. Deut. 5.12. 13.&c.

Minister.

What is the end of this Commandement?

Childe.

To the end we might auoide all corruptions, and be mainteyned in all feare

and reuerence of God, he hath establi-
shed this order in the Church, that one
day particularly in the weeke, should be
dedicated to him, in ỹ which we should
exercise our selues in the hearing and
meditation of Gods worde, and his
workes.

Actes. 15. 21. *Moses of olde time had in euerie Citie them that preached him, seeing he is read in the Sinagogues euery Sabboth day.*

Isay. 58. 13. *If thou turne away thy foote from the Sabboth, from doing thy will on my holy day, and cal the Sabboth a delight, to sanctifie it as glorious vnto the Lord, and that thou glorifie him, not doing thine owne wayes, nor seeking thine owne wil, nor vsing thine owne wordes, then shalt thou reioyce, and delight in the Lorde, &c.*

Minister.

The fifth. Let vs come now to the second table, and to the fifth Commandement.

Childe.

Exo. 20. 12. Deu. 5. 16. *Honour thy Father and thy Mother, that thy dayes may be prolonged vppon the land, which the Lord thy God giueth thee.*

Minister.

What doth it summarily conteine?

Child.

Childe.

Vnder the wordes Father and Mother, he comprehendeth al superiours, to whome he will haue vs to yeelde all honour and obedience.

Children, obey your parents in the Lord, for that is right. Honour thy Father & thy Mother (which is the first Commandement with promise) that it may be well with thee, and that thou mayest liue long on earth. Ephe.6.1.

He that curseth his Father or his mother shal die the death. Exod.21.17. Leuit.20.9.

If any man haue a sonne, that is stubborne and rebellious, which will not hearken vnto the voyce of his father, nor the voyce of his mother: & they haue chastned him, & he would not obey them: then shall his father and his mother take him, and shall bring him vnto the Elders of the Citie, and shall say: This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, a glutton, and a drunkarde. Then all the Elders of the citie shall stone him with stones, and he shall die, and so shalt thou take away euill from among you, to the end that all Israel may heare it and feare. Deut.21.18. &c.

Prou.30.17. *The eye that mocketh his Father, and dispiseth the instruction of his mother; let the rauens of the flock plucke it out, and the young Egles eate it.*

Rom.13.1.2. &c. *Let euerie soule be subiect to the higher powers: for there is no power but of God, & the powers that be, are ordeined of GOD. Whosoeuer therfore resisteth power, resisteth the ordinance of God: and they that resist it, shall receiue to themselues condemnation.*

1.Tim. 5.17. *The Elders that rule well are worthy of double honour, specially they which labour in the word and doctrine.*

Heb.13.17. *Obey them that are your guiders, & submitte your selues to them, for they watche for your soules, as they that must giue accountes thereof, to the end that that whiche they doe, they may do ioyfully, and not with griefe, for that shal be vnprofitable for you.*

Minister.

The sixte. What followeth?

Childe.

The sixt commandement, wherein it is saide, *Thou shalt not kill.*

Exod.20. 13. Deut.5.17.

Minister.

What is the end of this commandement?

Childe.

Childe.

That our neighbours life ſhould be deerely eſteemed of vs, and therefore we muſt not onely not doe it hurt, but alſo preſerue the ſame with al the power we haue.

Who ſo ſheddeth mans bloud, by man ſhal his bloud be ſhed againe, for God hath made man in his owne image. Gene. 9. 6.

Whoſoeuer is angrie with his brother vnaduiſedly, or without cauſe, ſhall be culpable of iudgement: & whoſoeuer ſaith vnto his brother, Raca, ſhalbe worthie to be puniſhed by the councell, and whoſoeuer ſhall ſay vnto him, Foole, ſhal be worthy to be puniſhed with hell fire. Matt. 5. 22.

Ye haue heard that this hath beene ſaid, Thou ſhalt loue thy neighbour, & hate thine enimie: but I ſay vnto you, loue your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt and perſecute you. Matt. 5. 43. 44.

He that hateth his brother, is a manſleyer. 1. Ioh. 3. 15.

Miniſter.

Rehearſe the ſeuenth commaundement. The ſeuenth.

Childe.

Exo. 20.14. *Thou shalt not committe adulterie.*

Deut. 5.18. *Minister.*

What doeth this commaundement comprehend?

Childe.

God is holie and pure, forbidding al filthines and intemperancie of the flesh, and will haue our life ruled in all chastitie and pureneſſe.

Leuit. 11.44. 192. *There shal be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.*

Deut. 23.17.

Heb. 13.4. *Marriage is honourable among all, and the bedde vndefiled, but whoremongers and adulterers God will iudge.*

Prou. 6.26. &c. *For the whorish woman, a man is brought to a morsel of bread: and a woman will hunt for the precious life of a man.*

Can a man take fire in his bosome, and his clothes not be burnt? Or can a man goe vpon burning coales, and his feete not be burnt? So he that goeth into his neighbours wife, shall not be innocent, whosoeuer toucheth her.

1. Cor. 6 9. See 1. Cor. 6. ver. 13, 14, 15. &c. *Whoremongers and adulterers shall not inherite the kingdome of God.*

This

This is the wil of God, euen your sanctification, & that ye should abstein from fornication: that euerie one of you should know, howe to possesse his vessell in holines and honour: & not in the lust of concupiscense, euen as the Gentiles which know not God: for God hath not called vs to vncleannes, but to holinesse. 1. Thes. 4. 3. &c.

Be not drunken with wine, wherein is excesse, but be filled with the holie spirite. Ephe. 5. 18.

Wine is a mocker, and strong drinke is raging, & whosoeuer delighteth therein is not wise. Prou. 20. 1.

Keepe not company with the wine bibbers, nor with the deuourers of flesh, for the drunkard and the glutton shall come to pouertie, and he that sleepeth ouer much shal be clothed with ragges. Prou. 23. 20.

To whom are woes? to whom is sorrow? to whom is strife? to whō is murmuring? to whō are woundes without cause? and to whom is the reddnes of the eyes? Euen to them that tarrie long at the wine, and to them that goe and seeke mixte wine. Prou. 23. 29.

Minister.

Say now the eight commandement? The eight.

Childe.

Thou shalt not steale. Exod. 20. 15. Deut. 5. 19.

What

What meaneth this commandement?

Childe.

Rom.12.3. &c. 1.Cor.12.11. Becauſe God diſtributeth riches and ſubſtance, to whom pleaſeth him, & according as ſeemeth good vnto him ſelfe, we ought not to iniurie any man in his goodes or ſubſtaunce, after what ſorte ſoeuer it be, but we ought to yeelde to euerie man, that which appertaineth vnto him. Rom.13.7.

Leuit.19. 13. *Thou ſhalt not doe thy neighbour wrong, neither robbe him.*

The workemans hire ſhal not abide with thee vntill the morning.

Leuit. 19.11. *Ye ſhall not ſteale, neither deale falſely, nor denie that which ye owe.*

Prou. 29. 24. *He that is partner with a theefe, hateth his owne ſoule.*

Prou.20.17. *The bread of deceipt is ſweete to a man, but afterwardes his mouth ſhall be filled with grauel.*

Prou.20.21. *An heritage haſtily gotten at the beginning, ſhall not be bleſſed in the end therof.*

Prou.12. 27. *The diſceitful man roſteth not that hee tooke in hunting, but that that the diligent man hath, is precious.*

Prou.28.8. *He that increaſeth his riches by vſerie and*

and interest, gathereth them for him that will giue almes thereof to the poore.

Godlines with contentednesse is greate gain. For we brought nothing into the world, and certaine it is, that we can carry nothing out. Therefore when we haue foode and raiment let vs therwith be contented. For they that wil be rich fal into tentation & snares, & into many foolish & noysome lustes, which drowne men in perdition and destruction. For the desire of mony is the roote of all euill, which while some lusted after, they erred from the faith. &c. 1. Tim. 6. 6. 7. &c.

Make you friendes, with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations. Luke. 16. 9.

I was an hungred, and ye gaue me meate. I was thirstie, &c. Matt. 25. 35.

Minister.

Goe on further. The ninth.

Childe.

Thou shalt not beare false witnesse against thy neighbour. Exod. 20. 16. Deut. 5. 20.

Minister.

What is the end of this commaundement?

Childe.

God

Rom.3.4. God, who is truth it selfe, detesteth & forbiddeth vs all forswearings, lies, slanders and backebitings, by which the honour, estimation, and good name of our neighbour, is any manner of way, whatsoeuer it be, wounded, or impared.

Exod.23.1. *Thou shalt not receiue a false tale, neither shalt thou put thy hand with the wicked to be a false witnesse.*

Leuit.19.16. *Thou shalt not walke about as a backbiter amongst the people: Thou shalt not stand vp against the bloud of thy neighbour.*

Deut.19.16. &c. *When a false witnesse shal rise vp against any man, to testifie an euil thing against him, then both the men which striue together, shal appeare before the Lord in the presence of the priestes and iudges. And the iudges shall make diligent inquisition: and if it be knowen, that that false witnesse, hath testified falsely against his brother, thou shalt do vnto him, euen as he had thought to doe to his brother, and so thou shalt take away euill foorth of the middest of thee.*

Prou.26.21. *As the coale maketh burning coales, and as woode serueth to make a fire: so the contentious man is apte to kindle strife.*

The

The diuel is a liar, and a father of lyes. Iohn.8.44.

Cast off lying and speake euerie man the trueth with his neighbour. Ephe.4.25.

Minister.

There remaineth yet the tenth and last commandement. The tenth.

Childe

Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his manseruant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours. Exod.20.17. Deut.5.21.

Minister.

To what end is this commandement giuen?

Childe.

God woulde haue our whole soule filled with the affection of loue: and therfore he condemneth all desires, lustes, & couetings, that tende to the hurt of our neighbour, although there be not a full consent giuen thereto.

Who is he that knoweth his faultes? Psal.19 12.

Cleanse me from secret sinnes.

I had not knowne, what luste is, except the lawe had said: thou shalt not luste. Rom.7.7.

They that are Christs, haue crucified the flesh, Galat.5.24.

flesh, with their affections and lustes.

Minister.

The vse of the lawe.

What is the vse of the lawe?

Childe.

Rom.4.15. Rom.7.7.

To the wicked, it serueth for a verie great condemnation, because it manifesteth & layeth open sinne, and by reason of the corruption of their nature, doeth continually more and more increase it.

Minister.

And what doeth it to the godly?

Childe.

Galat.3.24.

After that it hath humbled them, by the knowledge and sight of their sinnes, it leadeth them, as it were a schoolemaster vnto Iesus Christ: and afterwardes being regenerated by the holy spirite, it serueth them for a rule and guide, to walke in the obedience of God.

Isay.30.21.

Minister.

How so?

Childe.

2. Cor.3.3. Heb.8.10.

This is not onely, because he maketh vs to vnderstand the same, but also because he doeth imprint, and ingraue or write the same in our harts by his spirite.

Minister

Minister.

We are not able then of our selues, to yeelde obedience thereto?

Childe.

No in deede, considering the corruption of our nature, whereof we haue spoken. 2. Cor. 3. 5. Phi. 2. 13.

Minister.

What must we then doe?

Childe.

Inuocation of Gods name or prayer, is one of the principal effects of faith, by meanes whereof it pleaseth God, to bestowe vppon vs his goodnesse, to the ende that we should yeelde him prayse and thankes therfore. Inuocation of Gods name. Rom. 10. 13. 14 Psal. 50. 15.

Minister.

And what is prayer?

Childe.

It is a familiar speech, or talking with God, in which with earnest affection we demaunde of him (in all humblenesse and reuerence, and yet notwithstanding with boldenesse and trust) that which is profitable, for the aduauncement of his glorie, and our saluation. What prayer is. Rom. 5. 2. Iohn. 16. 23. &c.

Minister.

May we pray to God, in a language that we vnderstand not?

Childe.

Such prayers are nothing else, but meere mockeries of God, for how shall we aske with zeale and boldnesse, the thing we vnderstand not?

1.Cor.14.14. &c.

Minister.

Is it not lawfull to call vpon any other besides God?

Childe.

Inuocation or prayer is one of the principall partes of Gods honour and seruice: and we know, that he will not giue his glorie to an other.

Psal.50.15.

Isay.42.8.

Minister.

But seeing that of our selues, we are vnworthie to present our selues, before God, howe may we be assured that we shall be heard?

Childe.

In the name of our Lord Iesus Christe, who is our aduocate and intercessor before God.

Iohn.16.23. &c.

1.Iohn.2.1.

Minister.

Haue we no other intercessor between God and vs, but Iesus Christe?

Childe.

Childe.

No, as witnesseth Saint Iohn. *If any man sinne* (saith he) *we haue an aduocate with the father, Iesus Christe the iust, and he is the reconciliation for our sinnes.* 1.Iohn.2.1.2. 1.Tim.2.5.

Minister.

Which is the rule, rightly to pray vnto God?

Childe.

Iesus Christ himselfe hath taught vs to say, *O our Father which art in heauen, &c.* Matt.6.9.&c.

Minister.

What is that which is conteyned in this prayer?

Childe.

The preface is comprehended in these wordes, *O our father which art in heauen,* and teacheth vs that reuerence & boldenesse, whereof we haue spoken before, whereunto also tendeth the conclusion, which is set at the end.

Minister.

And what say you concerning the rest?

Childe.

It conteyneth sixe petitions: of whiche ỳ three former, do simply respect Gods glorie: the other three, that which is

expedient for vs, as well for the bodie as the soule.

Minister.

Declare that more fully.

Childe.

We pray, that God in all his workes may be acknowledged, so excellent as he is, that is, perfectly wise, iust and merciful, that we may be vnfeignedly subiect to the obedience of his will, and that his kingdome may come to the full & perfect accomplishment thereof, all things that gainestand the same, beeing abolished.

1. Tim. 1. 17.
Psal. 103. 8.

Minister.

And what pray wee for in the other parte?

Childe.

That he, giuing vs all things necessarie for this present life, would also pardon vs of our sinnes, and sanctifie vs by his spirite, that we might withstande and ouercome all temptations.

Minister.

In praying after this sort, haue we assurance that God will heare vs?

Childe.

Yea,

Yea, for Iesus Christ saith: *Verily, verily, I say vnto you: All the thinges that ye shall aske the father in my name, he wil giue them you.* Iohn. 13. 23.

Minister.

Then we haue no neede of any other aduocates to God for vs?

Childe.

Gods commaundementhis, promise that we shall be heard, the example of all Gods saintes, and the office of Iesus Christ, giue vs no other direction or order: as also he alone is iust and righteous, and the onely ransome or price of our sinne. Matt. 7. 7. Act. 1. 24. 1. Tim. 2. 5. 1. Ioh. 2. 1. 2.

Minister.

But doth not God without our prayers, know that which we haue neede of?

Childe.

Yes, and very oftentimes he giueth vs his graces, before that euer we did thinke vpon them: but it is for our profite and good, that he requireth this exercise of prayers. Isay. 55. 1. 2. &c.

Minister.

How so?

Child.

Beeause we are thereby kept in the reuerence and awe of God, when wee confesse that all blessing and cursing proceedeth from his hand: besides we better know his loue towardes vs, when he giueth that to our prayers, whiche proceedeth from his onely goodnesse. Lastly we are thereby prouoked, not to be vnthankfull towards him, louing him with all our heart, and yeelding confession of the same vnto him.

Minister.

What is this confession or acknowledgement?

Childe.

Thankes giuing.

That we should yeelde him thankes and prayse, for all the goodnesse that we receiue at his hand.

Minister.

Doth this sacrifice of prayse belong vnto him alone?

Childe.

Yea, euen as well as inuocation or prayer: according to that which is said:

Psal. 50. 15.

Cal vpon me in the day of trouble, so wil I deliuer thee, and thou shalt glorifie me.

Minister.

But

But by what meanes, are our prayses and thankesgiuinges acceptable in his sight?

Childe.

When by Iesus Christe wee offer vnto him, the sacrifice of prayse, which is the fruites of the lippes, confessing his name. Heb. 13. 15.

Minister.

We haue seene alreadie howe God declareth himselfe vnto vs, to be a creator and redeemer: we haue shewed also what faith is, by the meanes whereof we take hold of Christ, and in him our iustification and regeneration: and lastly we haue declared that these giftes are bestowed vpon vs, through Gods pure and onely liberalitie. Let vs nowe speake of the means by which God bringeth vs to the possession of his graces.

The sum of all aforesaide.

By what meanes Iesus Christ with the riches is communicated vnto vs. 1. Pet. 1. 2.

Child.

Saint Peter aunswereth that, when he saith, *That we are the elected and beloued of God the father, vnto sanctification of the spirite, through the obedience and sprinckling of the bloud of Iesus Christ.* It is then the holy spirit that maketh vs par-

The holy spirite.

takers of Iesus Christ, and all his graces.

Minister.

But doth not God vse outward meanes to giue vs faith, and to keepe vs in his feare?

Childe.

Two distinct ministeries.

He hath ordeined two sorts or kindes of ministeries.

Minister.

Which are they?

Childe.

Rom. 13. 1. &c.

Rom. 12. 6. &c.

The one is politike, apperteining to the common wealth: & the other is Ecclesiasticall, belonging to the Church.

Minister.

The magistrate.

Doth the office of magistrates tende to that end?

Childe.

1. Tim. 2. 2.

S. Paul saith, that *We ought to pray for them, that vnder them we may leade a peaceable, and a quiet life, in all godlinesse and honestie.*

Minister.

The Ecclesiasticall Ministerie.

And what say you concerning the Ecclesiasticall ministerie?

Childe.

It is appointed onely to teach vs, and

to

to prouoke vs forward to goodnes, both by the reading and preaching of the worde, and also by the vse of the Sacramentes. 2.Tim.4.2. Matt.28.19. 1.Cor.11.24. &c.

Minister.

What calleſt thou the word of God? Gods worde.

Childe.

The holie ſcripture, which conteineth the olde and newe Teſtament.

Minister.

Who is the authour of that doctrine?

Childe.

God himſelf, but he hath reuealed the ſame vnto vs, and cauſed it to be written in certaine bookes, by his ſeruauntes, the prophets and Apoſtles, as the inſtrumentes of his ſpirite, and his authenticall witneſſes, and of ſufficient authoritie and credite. 2.Tim.3.16. 2.Pet.1.21.

Minister.

What is then our dutie in this behalfe?

Childe.

To reade it, and heare it, with reuerence and prayers, and diligently to meditate on it, to imprint it alſo in our vnderſtanding, and to lay it vp in our harts. Ichoſ.1.8. Pſal.1.2. Luke2.51.

Minister.

Is this word sufficient inough to teach vs, & to strengthen vs in the faith?

Child.

In as much as it is the infallible truth of God, it conteineth in it selfe all perfection: And by reason of our weakenes God hath further added other aides, to wit, the sacraments.

Minister.

And what is a sacrament?

Childe.

Sacraments & what they are.

It is a testimonie that God himselfe hath ordained, which by a visible signe, representeth vnto vs the inuisible grace of God, & sealeth in our heartes the promises of God: & by which we also testifie our pietie towards him, and our charitie towardes our neighbours.

Minister.

What must we nowe consider or beholde in the sacramentes?

Child.

Three things to be regarded in the sacramentes onely.

Three thinges principally: the outward and visible signe: the thing thereby signified: and the proportion or agreement, which is betweene the one & the other.

Minister.

Minister.

Howe many ſacraments are there in the Chriſtian Church?

Childe.

Two: to wit, Baptiſme, and the holie Supper. Two ſacramentes.

Miniſter.

Which is the ſigne in Baptiſme? Baptiſme.

Childe.

The water. Act.8.36.

Miniſter.

And which is the thing ſignified?

Childe.

The bloud of Ieſus Chriſt, ſhedde for our ſinnes. Matt. 26, 28.

Miniſter.

What proportion or agreemēt is there between the water of Baptiſme, and the bloud of Ieſus Chriſt?

Childe.

As water hath a proprietie to waſhe and to drown, ſo by the bloud and death of Chriſt, our ſinnes are blotted out and purged, and our olde man crucified, and as it were drowned, that we might walk in newnes of life. 1.Iohn.1.7. Rom.6.6.

Miniſter.

And

The ſupper. And which be the outward ſignes in the Supper?

Childe.

The bread and Wine.

Miniſter.

What is it, that the Bread and the wine repreſent vnto vs?

Childe.

The bodie & the bloud of Ieſus Chriſt.

Miniſter.

How ſo?

Childe.

As bread and wine haue a property, to nouriſh and mainteine vs in this preſent
Iohn.6.53.54. life: ſo by the partaking of the bodie & bloud of Chriſt, our ſoules are nouriſhed in the hope of euerlaſting life.

Miniſter.

Then we are not partakers onely of the bread and wine.

Childe.

Matt.26.26. 28. No: for Ieſus Chriſt hath ſaide: *This is my body: this is my bloud.*

Miniſter.

Is not that then, which is giuen vs, any more bread and wine?

Childe.

It

It is bread and wine naturally : but yet the body and the bloud of Christ sacramentally.

Minister.

How can that be?

Childe.

The bread and the wine keepe alwayes their first nature : but in as much as they are signes and seales, they haue the name of the thing, which they signifie & seale.

Minister.

Are Christes body and bloud, inclosed in the bread and wine?

Child.

No : for he is ascended into heauen, where he must be, vntill the time of the restoring of all things. Act.3.21.

Minister.

Yea, but he hath sayde that he will be with vs, euen vnto the end of the world. Matt. 28, 20.

Childe.

That is true, according to his diuine nature and power, and the presence of his holy spirite, but not otherwayes.

Minister.

How can we goe vp euen vnto heauen, where Iesus Christ is?

Childe.

Childe.

We go vp into heauen by faith, and he cõmeth downe to vs by his spirite, which can easily ioyne together thinges that be sundred.

Minister:

Examination before the supper.

How must we prepare our selues, ẏ we may rightly communicate the Supper?

Childe.

1.Cor.11.28. We must examine our selues.

Minister.

Wherein consisteth this examination or triall?

Childe.

In this, that we examine our selues, whether we haue true faith & right repentance.

2.Cor.13. 5.

Minister.

What is the right vse of the Supper?

Childe.

1.Cor.11. 26. That we should meditate, and shew forth, and that with prayses, the Lordes death: that in full assurance, we shoulde seeke for in him, life and saluation: and that withdrawing our selues, from all vnbelecuers, idolaters and profane persons, we should exercise and spend our

1.Cor.10.14. 21.

1.Cor. 6.14. &c.

whole

whole life, in true godlineſſe and loue, with our neighbours.

Miniſter.

Ought the vſe of the Supper, to be continual & perpetual in the Church?

Childe.

Yea: for hauing neede to profite in this ſpirituall life, God hath giuen vs theſe aides and helpes, to bring vs forwarde therein, vntill ſuch time as he hath gathered vs together, into his heauenly kingdome. 1. Cor. 11. 25. 26.

Miniſter.

To him therefore, with the Sonne and the holy Spirite, be all honour and glorie for euer and euer. So be it.

FINIS.

Childe.

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FINIS.

To the Reader.

BEcause Christianitie doeth specially consist in practise, and many excuse their faults vnder the colour of ignorance, it hath beene thought meete & conuenient, to adde to the former instruction (which shooteth at this marke, to giue vs the knowledge of saluation) this aduertisement following, for the rule of conscience: to the end that children may vnderstand, and others approching to the Supper, may remember that, which they themselues promise, & which God requireth of them, by that same holy action: to wit, that Christe may liue in vs, and we in him, to the glorie of his name. So be it.

¶ AN ADVER-
tisement, which we are accustomed to giue, the Saturday, *going before the Supper, at the prayers*, to the end, that euerie one may pre-*pare himself as he ought to the wor*thy communicating and pa*taking there*-of.

BEcause the holy Supper is a spiritual banquet, which our Lorde Iesus Christe hath instituted, for those that are Gods children, & regenerated by his holy spirite, it behoueth vs (y we may examine our selues according to S. Pauls counsel) diligently to consider, both our faultes past, that so we may haue recourse to Gods mercy, & also what is the duetie of Christians, that we may aunswere that holy vocation, whereunto we are called, walking honestly, and with edification and profite, in the middest of Gods Church.

1. Cor 11 28. Examination of our selues.

To this end, we, according to our charge and duetie, admonish, and that in Gods name, all faithfull people, to be-

haue thēselues, as is meete and seemely, for the true children of God, & ý both in the publike assemblies, & also in their domesticall & particular conuersation.

First then concerning publike assemblies, for as much as the Churche is the house of God, wherein all things ought to be gouerned comely and in good order, it behoueth vs as children and houshold seruauntes of the same Church, to submit our selues to the ministerie and discipline established therein, for common edification and profite.

Publike assemblies. 1.Tim. 3.15. 1.Cor. 14.40 Ephe. 2.19.

And because that chiefely the preaching of the Gospel is requisite, as being ý scepter of Gods kingdome, let vs take good heede, that we be diligent hearers of the word, not only vpon the Sabboth dayes (which should be bestowed in all holy exercises of Godlines, and not in idlenes and lewse life) but also on other dayes appointed in the weeke, to receiue instruction in, and to profite in godlines and Christian religion: to the end that we may be alwayes readie to yeelde a reason of our faith, and to direct them, which stray out of the Lordes wayes.

Hearing of the word. Heb. 1.8.

1.Pet. 3.15.

And

And becauſe the Paſtors do but plant and water, but it is Gods onely ẏ giueth the increaſe, it behoueth vs diligently to be preſent at, and with al our heart to be partakers of the publike prayers, that are made in the church: to the end, that with our vnderſtanding we may conceiue his word, and ẏ it may fructifie in our harts, as beeing the incorruptible ſeede of life. Prayers. 1.Cor.3.6.

And as extraordinarie afflictions, do indeede require, that we beeing humbled vnder the mightie hand of God, ſhoulde haue recourſe vnto him extraordinarily, by prayers and ſupplications, both for our ſelues, and for others: ſo let vs be diligent at thoſe prayers, which are appointed, & made amongſt vs, for the afflictions & miſeries of the Church, & for ẏ peace & tranquillity of this kingdom. 1.Pete. 1.23. Prayers extraordinarie. 1.Pet.5.6.

Now to the word and to the prayers of the Churche, there are annexed the ſacraments: and firſt Baptiſme, by which God hath giuen vnto vs this teſtimonie, that our Children are conſecrated vnto him, from their young and tender yeares. Wherefore it appertey-neth to parentes, with all their affection Baptiſme. Matt.19.14. 1.Cor. 7.14.

and hart to offer them to him: and it belongeth to the whole Church, to commend them vnto him in their prayers. But specially it is needeful, to take such sureties & witnesses as are of the fellowship of the Church, liuing well, vnderstanding also that whiche they promise, and hauing a wil to performe ỳ same: to the end ỳ ỳ children may be nourished, brought vp, and instructed in the feare of the Lord, being prouoked also thereto vnto, by the names that shall be giuen them. For this cause, let not parents present or offer their children to Baptisme, without they haue spoken to their Elders, and taken a little bill or note of remembrance at their hande: as well that thereby we may haue knowledge of the parents and witnesses, as to keepe a register thereof,

The Supper. And as concerning the holy Supper, to the ende that we may not come vnworthily to it, we must remēber the corrections, ỳ God in formet time laide on the Corinthians, for the prophanatiō & abuse therof: & therfore let vs not come to it, but with reuerence & true repentance,

1.Cor.11.30.

tance, renouncing al idolatries, superstitions & wickednesses whatsoeuer: meditating vpon the death and passion of Iesus Christe, and yeelding him thankes for that incomparable benefit, by which he communicateth himself vnto vs, with all his riches and treasures: and that so much the rather, because that *He that eateth this bread, and drinketh this Cuppe vnworthily, is guiltie of the bodie and bloud of the Lord.* Moreouer, in our meetings, let vs remember to practise Christian charitie towardes the poore. For almes are in deede true sacrifices, acceptable to God, and a good testimonie of our godlinesse and loue towardes him.

1. Cor. 11. 27.

Philip. 4. 18.
Heb. 13. 16.
Iam. 2. 16.
1. Iohn. 3. 17.

Marriage also, which is Gods holy ordinaunce, ought to be practised and performed in the Church, with all honestie & reuerence, as a matter of verie greate importance & weight: wherefore children ought in this behalfe to yeeld such duetie and obedience to their Fathers & Mothers, that they take vpon them nothing at all in this respect without their parentes aduise and counsel. And moreouer, to the end, that promises may not

Marriage.

Exod. 20. 12.
Gene. 34. 4.

Priuie contractes condemned.

be made secretly and closely, and without inuocation or prayer of God, euerie one is admonished to call his Elder or some other, hauing charge in the church that they may receiue, & ỳ with praiers the aforesaid promises. And also ỳ none be secretely or closely married, neither out of the Church wherin they communicate, except they aduertise the consistorie, & take witnes of the publishing of the bandes of mariage. That none vnaduisedly tie himselfe in vnequall marriages, wherevpon insue sundrie euill inconueniences in housholdes: much lesse that any of the faithfull defile holie mariage, by vnlawful lyinges together, and through haste and headlongnesse, cause the honour of holie marriage to decay.

2. Cor. 6. 14.

Honestie to be obserued in the Churches. Luke 4. 20.

That none stand gasing, so long as the Church assemblies indure, either without or within, to talke, or to walke vnreuerently, but that euerie one be attentiue, to ỳ holy exercises of godlines, which beeing once ended, let euerie one withdrawe himselfe to his owne house, without staying abroade without the Church, as diuerse doe, and that with of-

offence and hinderance, euen of those of this countrie, which go and come to and fro about their businesse.

And because that in respecte wee are weake, and subiect to go out of the right way, we haue need both of publike, and particular or priuate admonitions, let euerie one quietly and willingly submit himselfe to all aduertisementes and reproofes, that shal be made, according to the word of God, as necessarie and holesome medicines, to drawe vs backe from our former faults, & to cause vs to yeeld obedience vnto God: not sticking at this (if we haue by our wicked life, giuē som publike offence to the Church) to make ẏ verie Angels, & faithful people reioice at our conuersion and conuersation, and that so farre forth as shall be needefull) by our publike and open repentance.

The discipline of the Church.

Luke. 15.7.

Now as order and honestie ought to be obserued in the Church, so we should be carefull well to rule & gouerne our housholdes, which ought to be as it were little Churches. Wherefore the husband first, and afterwardes the wife, ought to procure, that God may be wor-

Order in families.

1. Cor. 14.40.
Gene. 18.19.
1. Cor. 16.19.

shipped in their housholdes, without whose blessing, it is impossible for them to prosper. And therefore euerie one is bound to establish an order in his house, that prayers may be saide morning and euening, before and after meate, and at other houres and times, as necessitie shal require, and occasion be offred, to mainteine also and vse often reading of Gods word, and singing of Psalmes; and to cause their children and seruauntes to be instructed in the feare of God, as well particularly by their schoolemaisters, as openly & generally at the catechisings, according to the order of the Church: to the end ỳ we suffer not our posteritie, to be depriued of ỳ singular benefit of the knowledge of God, which he hath communicated and bestowed vpon vs.

Psal. 119. 164.

Ephe. 5. 19.

Psal. 78. 4, 6.

Husbandes. Ephe. 5. 25.

Moreouer, *You husbandes loue your Wiues, as Iesus Christ loued his Church, and make your selues, good examples of life vnto your housholdes.* Also, *you wiues be subiect vnto your husbands, as vnto your head, keeping your selues in modesty, & flying al vaine babling and backbytinges. Ye fathers & mothers haue care ouer your children, to nourishe*

Wiues. Eph. 5. 22. &c.

Parentes. Eph. 6. 4.

rishe and bring them vp in the feare of the Lord. Ye children obey your Fathers & Mothers in all honour and reuerence. Ye Masters yeelde that which is right and equall vnto your seruauntes, knowing also that ye haue a Master in heauen. And *ye seruants obey your Masters and Mistresses in the Lorde, in all thinges: And whatsoeuer ye doe, doe it heartily, as serving the Lorde, and not men.*

Children. Eph. 6. 1. &c. Masters, Eph. 6. 9. Seruantes. Colo. 3. 22. 23.

Let euerie man trauel in the vocation wherevnto he is called, that not only he may be able to mainteine his family, but also to vse charitie towardes the poore, and to vpholde the ministerie and state of the Church, as we are bound thereto: Whervnto men must so much the more earnestly take heed, by how much idlenes is one chiefe cause amongest others, of an infinite number of euils.

Idlenes must be auoided. 2. Thess. 3. 11. 12. 1. Tim. 5. 8. 1. Cor. 16. 2.

Our housholds beeing wel ruled, we must also haue a good eye to our cõmon conuersation abroad: to the end that our light may shine before men, that they may glorifie our heauenly father. In which respects we must take heede, first to flie from and abhorre euill, and next

Good example. Mat. 5. 16. Psal. 37. 27.

Rom. 12. 9.

to do good, according to the aduertisement and counsell of the Scripture.

We must learne to flie from euill companie.

There is commonly, as there hath alwayes in deede beene, certaine disorderous, lewse, and corrupt people, that can not be brought to the doing of their dutie, neither by the admonitions, nor by the corrections & censures of ỳ church. And diuers there are, who (as though the cordes of our flesh were not strong inough to drawe vs to euill) seeke nothing more, then to ioyne themselues in familiaritie & companie, with prophane men and mockers, whiche is the very cause of the corruption and lewsenes of many. When then we shall see men walke disorderously, and namely such, as for their disorderous life, are cutte off from the Church, we ought not to haue any familiaritie with them, except it be, to draw and winne them from euil. For it is our duety, as Dauid saith, *not to walke in the counsel of the wicked, nor to stand in the way of sinners, nor to sit in the seate of the scorners*, but to withdrawe our selues from euil, that we might cleaue to the Lorde. And as concerning those that are

Psal. 1. 1.

called

called brethren, we must not winke at them neither, but following the order that Iesus Christ hath set vs, admonishe them, as brethren, betweene them and vs: and if they amend not, to take two or three witnesses: and if that doe no good, to aduertise the church thereof, to the end that we be not partakers of euil, or faultie for their fall, or guiltie of their transgression. Mat.18.15. &c

Christian life.

Neither is it sufficient, that we withdrawe our selues from wicked companies, and yet in the meane while we our selues be wicked and corrupt. For, *that grace of God that bringeth saluation vnto al men, hath appeared, to the end, that renouncing all vngodlinesse, and wicked lustes, we should liue soberly, righteously, and religiously in this present worlde.* Titus.2.11.

The studie of Gods worde.

The studie of godlinesse, and the desire to profite in Gods word, are in such sorte waxen colde in diuers, that it seemeth that men would put out the light of the Gospel, which God hath kindled againe in our time: and in many mens iudgementes and perswasions, the preaching of the word, and communicating

in

in the holy supper, are nothing but colde and vnprofitable ceremonies, as the sacrifices and sacraments were, in the olde time to ỹ Iewes. But for as much as they are helps, to set vs forward in the knowledge of God, and markes by which we make profession of our Christianitie: it behoueth vs, by an honest and Christian life to be aunswerable to that holy vocation, to which we are called.

Psalme. 50.
Iſay. 2.

We must flie whoredome.

Adulterie and whoredome, is a verie detestable and vile thing, but chiefely among Christians, who are the Temples of the liuing God, & members of Christ. Wherfore we must flie from, detest, and abhorre, not onely such filthinesse, but also all foule and villanous wordes, that both with heart and mouth we may be sanctified in the Lord.

1. Cor. 6. 15.

Against quarrels and contentions.

The holie supper is in such sort ordeined, to testifie the vnion and coniunction, that we haue with Christe, that withall, it is also a sacrament of our loue and vnitie one with an other. And therefore, nexte to impietie and vngodlinesse, there is nothing that is more contrarie to the lawfull vse of

of the holie Supper, then quarrelles, hatreds and malice, which notwithstanding are moued and stirred vp amongest many, for a matter of nothing, & beeing once moued, can not be pacified or reconciled. But we ought to remember, that *The peacemakers are blessed*: that *the Sunne should not go downe vpon our wrath*: that *he that hateth his brother is a murtherer*: And that *God hath reiected the sacrifice of our prayers, and al the seruice that we do vnto him, if we be not first reconciled vnto our brethren.* And *if there arise any controuersie, wherein brethren can not agree amongest themselues, that they aduertise the Elders thereof, to the end, that either they may be made to agree, or else perswaded quietly to submitte themselues, to the arbitrement or award of good men.*

Mat t.5.9.
Ephe.4.26.
1.Iohn. 3.15.
Matt.5.23.24.

Drunkennes also is an other brutish vice, and a fault vnseemely, not onely for Christians, but also for men: as by which they lose the vse of reason, wherevppon also insue blasphemies, quarels, fightings iestings, losse of goodes, contentions in housholdes, and destruction of poore children, besides very great offence. And albeit

Drunkennesse

albeit that we see daily infinite examples therof, yet many can not for al that, be turned from haunting of Tauernes. Now if it be intollerable in men, muche more vnworthie and vnseemely a thing is it in women, who should striue to all modestie, and to haue care of their housholdes, and not to trot vp and downe from Tauerne to Tauerne, or from Alehouse to Alehouse, which are nothing else for the most parte, but shoppes of all dissolutenes and wantonnes. Wherefore we doe in the name of God exhort all ý faithful, to imprint in their remembrance, this sentence of Saint Paul. *Be ye not vnwise, but vnderstand what the will of the Lorde is: And be not drunken with wine, wherin is excesse, but be filled with the spirite, speaking vnto your selues in Psalmes, and Hymnes, and spiritual songes, singing, & making melodie to the Lord in your heartes.*

Titus. 2. 5.

Eph. 5. 17. 18. 19.

Conclusion.

To conclude and be short, seeing that Christ is come into the world to destroy sinne: & that the supper is a testimonie, ý Iesus Christ liueth in vs, & we in him: let vs flie from all blasphemies, idlenes, filthinesses, thefts, deceipts, backbitings co-

1. Iohn. 3. 5. 8.

couetousnes, and such other like things, for which things sake the wrath of God commeth vppon the children of vnbeliefe, but beeing clothed with Iesus Christe, let vs do all that we doe, to the glorie of his name, yeelding alwayes thanks to our God and Father, through our Lord Iesus Christ: to whome with the Father and the holy Spirite, be all honour and glorie for euer and euer. So be it.

Col.3.6.
Rom.13. 14.
1.Cor.10.31.

FINIS.